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those who are either tempted to leave or have left the Roman Communion, he warns of the danger of deserting Christ in deserting the historic body of Christ. In the development of both ideas he permits and commits a latitudinarianism in interpreting doctrinal formulas which the authorities of his church hold to be deadly heresy, and those outside his church consider an impossible and objectively dishonest compromise. By neither party was his voice heard, and great as his attempt was, brilliant as it was, earnest as it was, it has ended in what we cannot but think a final failure. It is essentially an attempt not sprung spontaneously from an original and creative conception, but a manoeuvre of defence, a desperate effort to save the citadel of a city whose walls are taken and whose streets are thronged by the foe. And never has a mere defensive tactic either produced a new religious movement or renovated an old religious system. But if one reads Tyrrell, the Modernist theologian, with misgivings, one follows the story of Tyrrell, the man, with fascination. Never was there a man more honest, nor more detached and severe in self-analysis, nor more shrewdly on guard against delusion. He pictures himself, and when his record fails Miss Petre pictures him with quite extraordinary competence, in the very garb and gesture of naturalness. He tells us his failings merrily, his merits humbly, his follies whimsically.

He was a Celt, and the gods gave him his race's full measure of humor; gave him too the Celt's indestructible passion for the unseen. A lovable and great soul was George Tyrrell; and those who read in the pure and swiftly moving English of these volumes the account of his few joys and many griefs, of his ardent hopes and dreary disappointments, of his hunger for peace, and of his fate to be a leader in the most heart-breaking of warfares, of his long spiritual exile as an excommunicate, and of his sorrowful death, will feel the whole heart moved to reverence for so true a man. His pen was forever reminding us to look from contending theology to the inward-abiding God—but had he never written this in words, his life would teach it.

WILLIAM SULLIVAN.

NEW YORK.

THE BIRTH OF THE ENGLISH CHURCH. SAINT AUGUSTINE OF CANTERBURY.  
SIR HENRY H. HOWORTH. E. P. Dutton and Co. Pp. 461.

We have here an amount of authoritative and exact information with regard to the missionary relations of Pope Gregory the Great, to Pagan England, and also to the Celtic Church in that country,

which it would be difficult to find in any other single volume. There is no drawing on the imagination, either for edification or for any other purpose. Sir Henry Howorth has preferred to set down the facts of the case. Having searched widely and dug deep among the authorities, near and remote, the President of the Royal Archaeological Institute, after the scientific manner of his kind, makes the present work a sifting place for his collected findings, and does so not only with absolute freedom from bias but with scrupulous scholarship, as if to justify the title of his book. Here is the actual truth of things as to the "birth of the English Church." The greatest figure was Pope Gregory. St. Augustine was not great. A sincerely self-denying monk, yet as head of the British Mission he was a small man in a great place; who planted along with the wheat he knew, unchristian tares which he did not know to be such, but which gave trouble later and are giving it to this day.

The author deserves our gratitude for having gathered together and focalized in this volume a large amount of trustworthy information, which except for technical scholars is difficult of access.

C. G. CURRIE.

PHILADELPHIA.

A DICTIONARY OF ENGLISH CHURCH HISTORY. Edited by Canon S. L. OLLARD, M.A., assisted by GORDON GROSSE, M.A., and nearly seventy Contributors. London: A. R. Mowbray & Co. Milwaukee, Wis.: The Young Churchman Co. Pp. 673.

The preface emphasizes the somewhat remarkable fact that while English ecclesiastical literature has never so abounded in biographies, in extensive series, and in isolated monographs, as during the last thirty years, nevertheless the present "Dictionary" is the only attempt that has been made, either in English or in German, to gather together the results of those diffusely scattered labors and embody them in a single volume.

The dictionary form is an important point. Busy people in an age like ours need to have their knowledge easily within reach. They have not the time to ransack many books or to spend hours in libraries. Hence the multiplication in the last few years of encyclopaedias. These however cannot be of a convenient size, and at the same time be specialized enough, to go into the details of church history. As a rule, the points in church history that one wants to get at, either to turn a phrase or to enforce an idea or a doctrine, are the details of events rather than their main outline. It is surprising to what an extent English ecclesiastical history is to